Biddulph G-3 (1873-1878) 1880 ~~AUS Afghanistan AUS~~
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Burushu Av7

D 762 178 It is also a matter of accepted tradition in Gilgit, Gor, Hunza, and Nager, that suttee was formerly practised. The dead man, with his finest clothes and his weapons girded on him was placed on the pyre, and as the fire burnt up, the B 762 178 woman, arrayed in her jewellery and her richest clothes, leaped into the flames.

The burning of the dead ceased to be practised more D [764] than sixty years ago. One or two old men have told me that they could remember hearing it mentioned, as a not uncommon occurrence, in their youth, but none could recollect having witnessed any actual instance. So lately as in 1877, a very old man in Darel scandalised his neighbours by calling his sons to him on his death bed, and after having his arms and valuables brought to him, desiring to be burnt with them when dead. His wish, however, was not carried out. He and a man of Gor, who died twenty years ago, are known to have always refused to be circumcised, or to call themselves Mahommedans. They were probably the very last Hindoos in Dangaristan. Suttee was abolished earlier, and has certainly not been practised in Dangaristan for the last hundred years.

D 771 171 It is to be remarked that none of these customs, which savour so strongly of modern Hindooism, are to be found, either as now existing or as resting on former tradition, in any of the valleys to which the Shin rule did not extend; nor is the term Dangarik applied in any cases except those mentioned. The difference between some types of Hindooism and Buddhism is not necessarily very great, but the existence of customs among them, not shared by their neighbours, the establishment of a caste system, the use of the title of Ra for their rulers, and the common suffix of *Sing* to their own names, with the frequent use of Sanscrit terms, show that considerable differences exist between the Shins and their neighbours of the Swat, Punjkorah, and Chitral Valleys, with whose language their own has so much in common.

D 778 782 In spite of the more severe type of Mahommedanism which prevails, and which gathers strength year by year, idolatrous customs still survive. In every village in which Shins are in the majority, there is a large stone, which is still more or less the object of reverence. Each village has its own name for this stone, but an oath taken or an engagement made over it, is often held more binding than where the Koran is used. In several villages goats are still annually